

♦ HEALTH ♦

A WEEKLY JOURNAL OF
DOMESTIC AND SANITARY SCIENCE.

"Reason's whole pleasure—all the joys of sense—
Lie in three words, HEALTH, PEACE, and COMPETENCE."—Pope.

EDITED BY DR. ANDREW WILSON, F.R.S.E. &C.

VOL. XII.—No. 299.

FRIDAY, DECEMBER 28, 1888.

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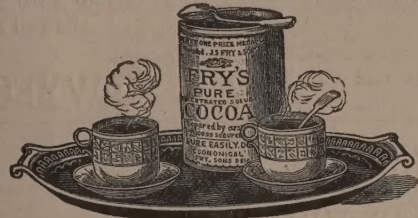
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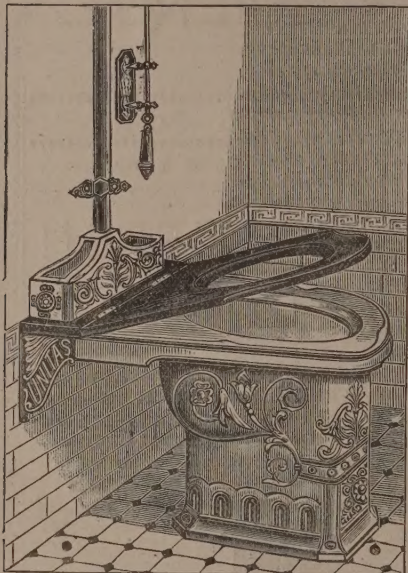
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PITKEATHLY.

EXTRACT FROM A SERMON BY THE REV. DR. TALMAGE, ON SEPTEMBER 25th:—

The invalid proprietress of a wealthy estate in Scotland visited the Continent of Europe to get rid of her maladies, and she went to Baden-Baden and tried those waters, and went to Carlsbad and tried those waters, and went to Homburg and tried those waters, and instead of getting better she got worse, and in despair she said to a physician, "What shall I do?" His reply was: "Medicine can do nothing for you; you have only one chance, in the waters of Pitkeathly, Scotland." "Is it possible?" she replied. "Why those waters are on my own estate!" She immediately returned, and drank of the fountain at her own gate, and in two months completely recovered.

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♦ HEALTH ♦

EDITED BY

DR. ANDREW WILSON, F.R.S.E., &c.

LONDON: FRIDAY, DECEMBER 28, 1888.

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Notes by the Way

BY THE EDITOR.

“Health is the foundation of all our physical happiness.”—Herder.

HERE is a hint about finger-nails and nail-brushes, culled from the pages of a medical journal. A pains-taking German physician, Dr. Mittmann, of Würzburg, has published a remarkable paper on the relation of the nails and the brushes to health. Although this contribution cannot be said to be based on painful experiments on live animals, says my contemporary, a certain section of society, will hold that there can be little poetry in those who make researches for micro-organisms in finger-nail dirt. Yet nails can scratch, and scratches may undergo troublesome pathological changes; moreover, as some authorities have insisted, the nails may seriously affect operation mortality, for they can convey germs in particles of dirt unremoved by the nail-brush. Dr. Mittmann has found that germs abound under the nails of persons pursuing dirty occupations and of careless schoolboys.

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HE cultivated the adventitious matter from the nails of twenty-five subjects, in agar-agar, gelatine, and blood-serum. Micrococci were almost invariably present, next in frequency came diplococci; in only eighteen cultivations were bacilli found, and sarcinæ appeared in three.

Moulds abounded and grew freely on cultivation. The subjects were grouped as follows: six rag-sorters, four female cooks, three waitresses, seven schoolboys, two barbers, and three undertakers' assistants. The degree of poisonous matter must vary greatly in groups which represent such different conditions. The use of the nail-brush in private life needs no advocate in this country; on the other hand, it is questionable whether that toilet article may not be a source of danger in hospitals and medical schools. A dissecting-room or ward nail-brush is as likely to convey as to remove septic matter. Possibly it is better to rub the nails on the surface of a piece of antiseptic soap during ablution, subsequently employing a penknife, if necessary, than to use a nail-brush under these circumstances.

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I OBSERVE that a report has been presented to the Central Board of Health of Melbourne describing an outbreak of diphtheria. One child died, but the others were progressing favourably. The local health-officer has furnished a report pointing out the strong *prima facie* evidence that the children contracted the disease from cats, numbers of which, it is alleged, were dying in the neighbourhood from this disease.

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DR. ST. CLAIR says that immediate and perfect relief from cramp in the legs is always secured by the following simple expedient: Take a good strong cord, wind it around the leg at the place that is cramped, and, taking an end in each hand, give it a sharp pull,—strong enough to produce some pain: No more pain need be feared that night. For permanent cure, give about six or eight cells of galvanic battery, with the negative pole applied over the spot that cramps, and positive pole over the thigh. Apply for ten minutes every week for a month. Pulvermacher's Galvanic Chains may be used in this affection with great effect and benefit.

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DR. ALEXANDER ZOROÄSTROFF, of Bēlostok, emphatically recommends to military men, sportsmen, &c., a grease for boots which is said to completely prevent sore feet, and so protects pedestrians from the whole train of familiar affections caused by that minor accident. The ointment is made of four parts of lard, four parts of olive oil, and one part of caoutchouc (raw rubber), which are melted together on a slow fire. Having moistened the sole of the boot with water, the inventor warms the boot in a stove or before a fire, and then smears it over with the compound. The boot is said to become soft, pliable, shining, water-proof, and even more durable.

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AT THE

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AND OF ALL CHEMISTS.

In the *Voënnö-Sanitarnoie Dêlo*, Dr. Jakov M. Shmülevitch emphatically draws attention to dried potato as an important food article, possessing some very valuable advantages in comparison with the vegetable in fresh state. The advantages claimed for the article are these: 1. While fresh potatoes easily rot, blacken, and sprout, dried potatoes, when kept duly protected from moisture, remain in the best condition for a very long time; and, 2, being by far lighter and less bulky than fresh potatoes, are by far more convenient for preservation and transportation, which point has a great practical importance, especially in time of war. To be fit for culinary use, the article requires a preliminary maceration in water for about ten or twelve hours.

THE Belgian Government, after experiments to ascertain the best methods of making the clothing of its soldiers water-proof, has adopted that of bathing the goods in acetate of alumina, and then drying them in the air, without wringing. The doctors have expressed the opinion that clothing thus prepared offers no obstacle to perspiration, and is therefore hygienically unobjectionable. It appears also to be determined that the goods are not depreciated either in quality or colour by the preparation. The only serious objection to the process is its cost.

MR. G. E. J. GREENE, writing lately in a medical journal says that the *Euphorbia helioscopia*, a member of the *Euphorbia* family, as its first name implies, is a common plant on waste places and in kitchen gardens. It varies in height from two inches to two feet, and bears, in July and August, comparatively large heads of greenish-yellow flowers having the characteristics of the British *euphorbias*. When any portion of the plant is injured, it exudes from the wound a thick milky juice, which hardens and turns black on exposure to the air. It has been variously termed the wart weed, or wart wort, and though occasionally used by the peasantry for the removal of warts, is not generally recognized as a useful remedy. "I have," says Mr. Greene, "however, successfully and painlessly removed verruæ from the hands and face by the external application of its juice, the *modus operandi* being extremely simple, and is as follows:

"HAVING pared away with a sharp knife, or removed with scissors, the upper strata of the growth, I nip a stem off the wart weed (preferably near the top of the plant, as that portion contains stronger juice and more of it than any other portion), and apply it to the part; as it dries more is applied, and so on at least three or four times daily. When a scum forms, consisting of inspissated juice and disintegrated epithelium (or skin *débris*) it must be removed before again using the remedy. If the growth is recent or small, paring is unnecessary, in fact I merely use the knife when the patient desires a more rapid cure, as the process is otherwise rather slow (but sure). This treatment has the advantage of being painless, and further leaves no mark; which must be my excuse for drawing attention to the therapeutics of this insignificant but disfiguring affection."

THE following remarks, indicating a new method of suddenly cutting short hiccough, is worthy remembrance. Close both ears with the ends of the index-fingers with a moderate pressure. At the same time drink a small quantity of some liquid, no matter what, in repeated portions, the liquid being held to your mouth by a second person, in a cup or glass. The hiccough will then instantly stop.

Original Essays

"Life is not to live, but to be well."—*Martial*.

HEALTHY MARRIAGE.

By M.D.

THE marriage-question, as every one is aware, has of late days been attracting a large share of public attention. Beginning with Mrs. Mona Caird's discussion of what the ideal marriage should be or might be, the argument has extended into fields far removed from the question of social and moral responsibilities of the matrimonial state. For example, the medical and physiological side of the marriage-question naturally falls to be considered along with the sociological phases of the subject; yet it is exactly this hygienic side which has received, it appears to me, scarcely any attention whatever from the debaters. As regards the importance of the health-phases of matrimony, nothing need be said. If happiness depends on health, then, in a very pronounced fashion, must matrimonial felicity be dependent upon the sound physical condition of the contracting parties.

There is, of course, another and very obvious fashion in which the health-side of the marriage-question comes prominently to the front. Marriage, as a social institution, includes and involves the begetting of offspring, and the perpetuation of the race. The responsibility of parentage, never a light one, becomes a trebly important affair when we take into account its hygienic aspect. Hence, as a contribution to the literature of this latest social discussion, the present paper may not be out of place if it should serve to show that, underlying all the conditions which make for happiness in marriage, and really forming the foundation on which all the purely social conditions rest, there remains the vital matter of health,—the hale state of body which relates itself not only to the present weal, but to the future prosperity of the race.

There are certain plain axioms regarding the marriage-state which find tacit acceptance among all civilized peoples. These axioms may be ignored and violated, both in the letter and in the spirit, but they are, nevertheless, accepted as expressive of social truth and safety by all cultured men. Axiom the first has reference to the constitution of the married state, and the consensus of opinion clearly singles out *monogamy*, the marriage of "one wife," as the ideal matrimonial state. In this matter there is no real disagreement, for even among the Mormons, while polygamy is allowed, monogamy is not discouraged. In savage life we may find, of course, polygamy and polyandry both; but even among primitive peoples the one-wived condition is widely represented. As far as health-requirements are concerned, no sanitarian would for a moment countenance any other than our existing matrimonial state, in so far as the question relates to polygamy *versus* monogamy. A plurality of wives implies a lowering of woman in the social scale, a blunting of all the fine feelings and susceptibilities of both sexes, and a sociological confusion as to children and their rights and privileges, which must represent the confounding of lawyers and law-makers. Primarily, then, health-science declares for monogamy as the ideal marriage-state. All other forms of union betwixt man and woman are subversive of the best interests of both. Whatever justification may have existed in past states and earlier developments of humanity, monogamy remains

as the tried and valued exposition of the best and safest relationship of the sexes.

So far the argument is clear enough. The second axiom is not less distinct, and certainly not less freely accepted by civilized man. The regret is that in practice its tenets are so woefully neglected. Our second declaration is that which asserts as a command of the highest and most vital expediency, that no man or woman should enter into a matrimonial alliance who is not perfectly healthy, — and this for the double reason, that the happiness of husband and wife, as well as the welfare of their children, can only be secured by the possession of sound bodies and sound minds, in so far as the parents are considered. No sane person can possibly object to this plain declaration, that only healthy persons should contract marriage.

The reverse side of matters has only to be pictured, even feebly, to show fully the value of the axiom just stated. Suppose a man (or woman) who is known to be affected with any "constitutional" disease,—to wit, scrofula, tuberculosis, syphilis, gout,—enters into the marriage relationship, what, it may be asked, are the prospects of health for the offspring,—to say nothing of prospect of health for the partner of his (or her) bed and board? Heredity answers this question fully and completely. There are few, if any, diseases which do not tend to reappear in the children of the diseased parents, and this often with increased virulence. Nay more, the ailment is transmitted from one generation to another, until in the natural course of things the family is "wiped out" of existence by the sheer force of its diseased strain. This merciful ending of things is not attained, however, without years and years of sorrow and suffering on the part of the members of the family. We have only to look around us to see everywhere the awful effects produced by what one can only call reckless marriages, contracted in defiance of every plain law of health. The consumptive man marries a healthy wife. In a few years she develops the disease,—for that tubercle is communicable between persons sleeping together is undeniable,—and both die at an early period of life. The children, constitutionally infected, have to be reared with extreme care, and at extreme cost, if they are to survive at all. They marry and beget consumptive offspring, and so the propagation of disease proceeds. The physically maimed and halt are brought into the world to literally cumber the ground, and to inflict upon those who are well, a legacy of care, expense, and trouble, which no consideration of religious or moral kind can excuse, and which has sprung solely from the ignorance or the selfishness that prompts diseased persons to enter into a solemn contract for the proper and due performance of the duties of which contract sound health is the first condition.

Reckless marriage (in a hygienic sense), then, and the breeding and interbreeding of persons who are affected with any transmissible disease, is responsible for a vast amount of human suffering, misery, and pain. I am not stating the case one whit too strongly when I say, that if one half the interest which has recently been exhibited regarding the purely social side of marriage had been shown regarding the health side of matrimony, the world would have been much the better for the discussion. Persons who argue from the hygienic standpoint I have chosen are sometimes told that "the affections of men and women will not be guided by the laws of sanitary science." That is to say, because Miss A, who comes, ^{sc-} of an insane stock, or of a scrofulous or consumptive ^{tive} strain, and whose constitutional weaknesses are fully known to her friends, desires to marry Mr. B, and

is deeply in love with that gentleman, therefore, we are to excuse the probable breeding of insane, scrofulous, or consumptive children (and the risk of injury to the health of both parents besides) on the ground that Miss A's feelings and Mr. B's devotion are not to be controlled by any personal or social considerations whatever. This is a puerile argument, and one which defeats itself. If the affections of mankind boast of being founded on an intelligent appreciation of even very ordinary morality, what are we to say of that code of ethics which, sinking out of sight the awful results entailed by the transmission of disease to innocent children, professes to see in any human being affected by disease, a fit subject for matrimony? All the conditions of intellectual, social, and physical enjoyment in the marriage relationship are founded on the supposition that the contracting parties are healthy and sound in mind and body.

The time will come,—I regret it did not come centuries ago,—when the marriage of a consumptive, scrofulous, neurotic, or syphilitic man (or woman) will be regarded as representing as great a crime against society as the marriage of a certified lunatic would be regarded to-day. We take good care that the bachelor and spinster inmates of our asylums do not marry, because of their assumed mental incapacity to recognize the social responsibilities of the state, as well as for obvious physical reasons. Why, then, should any one dare to stigmatize as cruel or harsh the strictly analogous demand that physical disease of constitutional nature should form an insuperable bar to matrimony? Hardships might be entailed, and there might be doubtful cases difficult of determination; but it seems to me that all our boasted religious training, our high ethical codes, and our theoretical glorification of self-denial are only “tinkling cymbals” after all, if they are not equal to the task of making us recognize fully and freely that it is nothing short of a serious crime for any person to transmit disease, however slight, to another.

A third axiom, and one bearing very intimately on the welfare of individuals and communities, is summed up in the declaration that no person has a right to beget more children than he can comfortably and efficiently rear and educate. The justice of this axiom, I apprehend, will not be questioned. Its practical fulfilment may, and does, involve discussions of Malthusian kind; but into such matters it is not my intent to enter. I merely lay it down as a fixed rule of matrimonial morality, that the wholesale propagation of children, who have ultimately to be supported by other people (either really, or *de facto*, by the State), is in itself a crime against society. There are persons who, under the guise of religious motives, profess to brand as disreputable all such axioms as that just stated. They maintain that the question of population should be left to itself,—with what result, let the teeming slums of our great cities, the over-competition in every profession and trade, and the beggary and need of many among the middle classes amply testify. The reckless propagation of children, I contend, is a doubly immoral phase of social life.

For the children themselves not only suffer greatly because of the lack of parental care, food, education, and so forth, but other persons have to support them, as we have already noted. If to these two items in the indictment against over-population I add a third, as a medical man, I may claim to have said my say on this matter. I allude to the ailments and feebleness produced in women by constant and excessive child-bearing. The amount of pain and ill-health produced as a consequence of what I may call the state of chronic parturition exemplified by many wives, only physicians can estimate

or describe. That a woman's health is liable to suffer from this strain on her nutritive and reproductive powers is more than evident. Modern life, again, is not over-favourable to the mothers of our day, and motherhood's risks, while largely reduced by the help of medical science, are yet grave enough to render their yearly repetition a matter of concern.

If a woman (as is the case especially among the working classes) is charged with the cares of a perpetual maternity, I fail to see that she can enjoy in any sense the social privileges and amusements which, as a wife, she is surely entitled to share with her husband. Why marriage is a failure for many women is easily explained on the ground of over-frequent child-bearing. A life passed in parturition and suckling is surely not the ideal existence,—nay, it has not even the merits of a very ordinary one. Woman is surely something more than a mere propagator of the species. Marriage surely includes something higher than the recognition of the wife as the mere mother of children. If marriage is to be a success, we must make it, first of all, a matter of health,—of the health of the man, the woman, and the offspring. And health in this latter phase means that the wife shall not be condemned to the duty of perpetual and persistent child-bearing, but shall share, fully and completely, in all the enjoyments and interests of life to which her husband, as things are, has at present alone access.

THE CHEMISTRY OF THE HOUSE.

By DR. DRINKWATER, F.C.S., &c.

Lecturer on Chemistry in the Edinburgh Medical School, &c.

TWELFTH PAPER.

LAMPS (*concluded*).

WE can now understand the value of wire gauze between the flame and oil of a lamp. As long as it remains clean and free from particles of half-burnt wick, or other clogging matter, it is next to an impossibility for an explosion to occur. The Protector Lamp and Lighting Company have patented a lamp in which the application of wire gauze is utilized. We have not seen one, however, and cannot, therefore, speak as to its capabilities. As far as we can understand from the Company's printed description, it is mainly intended for carrying about from room to room, to take the place, in fact, of a candle. A danger may arise in putting out a paraffin lamp. A very common practice, one which we have seen adopted by many people, is to blow down the chimney. This practice is fraught with considerable danger. The flame may be blown down on to the explosive mixture of paraffin vapour and air in the upper portion of the lamp reservoir, and an explosion naturally follows.

We cannot do better, perhaps, than lay before our readers the recommendations of Sir Frederick Abel, who investigated the whole matter, and brought considerable experience and scientific acumen to bear on this matter.

His report is summed up as follows:—

"1. The passage of flame from the burner of the lamp to the interior of the oil-reservoir should be prevented by protecting all channels of communication with wire gauze of twenty-eight meshes to the inch, or by enclosing the wick beneath the burner in a cylinder closed at the bottom, and constructed of wire gauze of the kind specified above.

"2. The oil-reservoir should be of metal, and should not have any opening but that provided for taking out the burner.

"3. The wick should be of soft texture not tightly plaited. It should fill the entire space of the wick-tube, but should not be compressed.

"4. A fresh wick should be always dried before the fire before being placed in the lamp. It should not be much longer than sufficient to reach the bottom of the reservoir.

"5. The oil-reservoir should always be nearly filled before the lamp is lighted. If any oil is spilled upon the outside it should be wiped clean before lighting the lamp.

"6. The wick after lighting should be at once lowered, and afterwards gradually raised as soon as the burner and chimney have become warm.

"7. Mineral oil-lamps which are unprovided with an extinguishing apparatus should be extinguished as follows: The wick is lowered until there is only a small flickering flame; the mouth is then brought to a level with the top of the chimney, and a sharp puff of breath directed across the opening.

"8. No lamp will burn well unless care is taken that the openings for the admission of air are unobstructed by dirt or charred wick."

Some of the better varieties of lamps are furnished with extinguishing apparatus, and when new lamps are being purchased the purchaser would do well to select such a lamp, as thereby they remove one of the sources of danger.

Two other points I would direct attention to, viz., the standing of a lighted lamp in a draughty place, and the too common practice of removing a lighted lamp from one position to another. Both of these practices are dangerous in the extreme. The oil-reservoir of a lamp is almost bound to get heated after burning for any length of time, and a sudden draught of cold air cools it. Atmospheric pressure immediately asserts itself, and forces back the flame to ignite the vapour. Again, in moving a lighted lamp the agitation of the oil in the reservoir will cause it to give off vapour rapidly, and thus bring about an explosion. My reader must not imagine from all that has been said that lamps are very dangerous things; they must remember that we have been pointing out all the dangers that may arise, in order that they may be avoided. Everything has its dangers, which may arise at any moment with careless handling, or may be avoided by the use of so-called common sense. A box of matches is a useful article on a cold winter's morning, with a prospect of a fire to light and warm breakfast to be prepared; but if people will carry such articles loose in their pockets they run considerable danger of losing their lives. A bottle of soda water is a harmless article,—in some cases, no doubt, a very useful medicament,—but it may be handled in such a way as to risk the eyesight or life of the opener. Paraffin lamps, in the same way, are valuable luxuries and comforts as long as they are put to legitimate use; but they are not articles to play jokes with, as they have a nasty habit of retaliating on the hardy experimenter.

Now my readers will require some information as to the relative cost of gas and paraffin. This is not an easy question to settle, for the price and quality of gas varies so much in different localities. To answer the question I cannot do better than quote the opinion of Mr. Boverton Redwood, F.C.S., chemist to the Petroleum Association. In a lecture before the Society of Arts, he stated that mineral oil was about half the price of gas. His calculation was made on the assumption that gas, at an average, an illuminating power of 80 candles per cubic

foot, and that the consumption of oil was at the rate of fifty grains per candle light per hour.

In using the term paraffin oil, it must be remembered that all paraffin oil is not produced from shale, but that a considerable proportion is found native in America, Russia, and other countries, as petroleum. In the petroleum districts a boring is made in the earth, and if the sinker is lucky he "strikes oil,"—to use an Americanism which is now used as an indication of good luck. The oil either flows or spouts from the opening mixed with water and sand. It is purified in a somewhat similar manner to shale oil, but different products are obtained. Vaseline, for example, which is so largely used for medicinal purposes in the present day, takes the place of a part of the paraffin, and when properly prepared, as explained in the Cheeseborough Manufacturing Company's patent, is free from both oil of vitriol and soda. The purified burning oil procured from crude petroleum is commonly sold as "kerosene." Beyond the use of petroleum or allied products as illuminating agents, they are quickly coming into use as heating agents, and the day may not be far distant when our houses may be warmed, our steamboats and locomotives driven by the heat derived from burning petroleum fuel. Weight for weight, or what is more practical, especially on board ship, bulk for bulk, more work can be got out of petroleum than can be got out of coal, and we only wait now for a suitable method of consuming it without risk or danger.

In our next article we will speak of the chemistry of candles and matches.

RECALLING a past dream is said to be the best remedy for insomnia.

INHERITANCE IN KITTENS OF DEFORMED TAIL FROM ACCIDENT TO THE MOTHER.—Mr. J. R. Seymour writes to a medical contemporary: A short time ago I had a black cat given to me, which had a few weeks previously given birth to five kittens, two of which were black and white, the other three all black. Two of the black ones were born with deformed and stunted tails, like the mother; the tails of the other three were normal. All the kittens were drowned save one of the abnormal-tailed black ones, which I received with the mother. The abnormality in the mother was that the tail was very short, about $2\frac{1}{4}$ inches in length, and that in about the middle of its length the two portions were united at an angle of about 135 degs. with each other. The joint between the first caudal vertebra and the sacrum was in all respects normal, but the joints between the other vertebrae were all more or less ankylosed, so that they did not admit of any appreciable movement. I suspect that the mother had at one time been snared in a gin, or shut in a doorway, and had lost the greater part of her tail, the remaining portion, having been dislocated in about the middle of its length, had united at an angle. There was a scar in the skin at the extremity of the tail which was well covered with hair (not the scar, but the skin immediately surrounding). It may be that the deformity was handed down from two or more generations, but would the scar be then as plainly visible as it was now? The kitten that I had was of the female sex, and, like the mother, was also very dirty in its habits, so much so that I had to destroy them both. I am unable to speak regarding the sex of the other kittens, as I had no opportunity of deciding. It is certain that though many ordinary one and not a Manx breed, of its caudal portions supposed it was, from the shortness of its tail.

Personal Health

"Be timely wise;
With health all taste of pleasure flies."—Gay.

A NEW DRUG FOR THE SKIN—ICHTHYOL.

By the distillation of a certain rock found in the Tyrol, and rich in the fossil-remains of fish, there is obtained a grumous substance known as Ichthyol. A couple of years or so ago, Dr. Unna, of Hamburg, pointed out the usefulness of this drug in affections of the skin, and more particularly in eczema. It has been stated that fifty per cent. of all skin diseases is eczema, the intolerable itching of which only those who have had it know. Few of the cases of eczema are cured, though probably all are curable. The success which has been obtained with Ichthyol can hardly prove otherwise than of deep interest to all who are suffering from eczematous troubles.

It is a simple history, that of eczema. A little greyish point with itching is first seen. It swells and is filled with watery fluid, which after a while turns to pus, and afterwards dries up, scaling and leaving a bare reddish spot. Sometimes the eczematous region will inflame and swell, presenting quite the appearance of cellulitis or erysipelas. The burning and fever here are very great, and *Hazeline*, perhaps, is the best thing to assuage them. Sometimes, as in the palms of the hands, great cracks appear, as they also do in children about the ears,—the eczema in the latter case being of a moist variety. In chronic eczema the skin becomes darker, thickened, harder, and inelastic. A little of it cannot be pinched up between the fore-finger and thumb, as in other regions of the body. It is for the relief and eradication of the before-mentioned derangements that drugs are applied, and of its possession of the desired properties Ichthyol gives much promise.

In small doses, this agent is said to exert a restorative action upon the skin, and in strong doses to act as a resolvent, removing thickened skin. Even on weeping surfaces, where tar is not tolerated, Ichthyol appears to do well, drying up the secretion in a day or two. Lest too much be expected, it should at once be disclaimed that it will cure every case; but, according to authorities, properly used, it will relieve a good many, and cure many. The interesting feature about it is that its greatest power of usefulness is in very old cases, where there are considerable infiltration and induration, the parts becoming soft and white within a few days. In a day or so the itching goes away, and the fissures, when present, shortly heal up. In acne, where the spots on the face become red and large, Ichthyol has also in some cases removed the disease. In scaly circles, appearing on the outside of the limbs without itching (psoriasis), Ichthyol is not recommended. Zeissler's recommendation as to the strength to be used is as follows:—"On the head and face, from five to ten per cent.; on other parts of the body, from ten to thirty per cent.; in erythematous forms it should not exceed five per cent."

There are other and very important uses of Ichthyol besides those mentioned. According to Lorenz, its action in chronic muscular rheumatism, and rheumatic and gouty joint-disease, is immediate and often very marked. Likewise, external applications of it have served to reduce glandular enlargements. Erysipelas is said to have been dispersed by it in a single day. It has been given internally in pills for bronchial asthma and bad states of nutrition, such as scrofula. Ichthyol, we may add, is supplied wholesale only by Messrs. Burroughs, Wellcome & Co., Snow-hill-buildings, London, E.C.

PECULIAR BEVERAGES.

THE nomads of Crim Tartary inhabit a region dry and thirst-provoking. It is not a land where a man could take his time and philosophically select his drinks. It is a country where a man would drink anything, if he could get it. It is a country where a man would take jolly good care to drink a good deal, if he only got the chance—on Major Dalgetty's celebrated principle. The favourite drink of these Crim Tartars (as if they had a long and extensive choice) is prepared from fermented millet seeds, to which certain powerful astringents are added. This drink is called *Bouza*, from which come our English bacchanalian terms "booze" and "regular boozier."

Sir Joseph Hooker speaks of "Bouza" or "Murwa" (as it is also called) very thankfully as a grateful beverage, although weak. Singularly enough, the Arabs, Abyssinians, and other African tribes (we are told) give the name of "Bouse" to a fermented drink. "Boozing" is evidently an ancient and wide-spread institution. The Kaffirs drink something of this sort, which is said to be so potent that, when their chiefs drink enough of it, they "lose their usual staid demeanour." That is just what our "chiefs" do when they sometimes "imbibe too much." The results are truly wonderful. People who declare that good drink maddens a man, stupefies a man, should read what Johnston says on this subject: "The delight of the Kaffir in this drink has stimulated his inventive faculties to an unusual degree."

We are not informed in what direction these inventive faculties work. We know that alcoholic drinks also stimulate the inventive faculties of Englishmen. They find out what made them ill—"it was the salmon and cucumber." They are enabled to relate to their faithful spouses what it was which really kept them from their beloved homes so late. They can account for earthquakes rising up and striking them full in the face. Yes, "this drink has stimulated the inventive faculties to an unusual degree." That the nature of a man's drink is supposed to influence the nature of a man's thoughts is indicated by the old proverb (which I do not for one moment agree with, always barring good champagne): "A man who drinks beer thinks beer."

The fermented "mare's milk" (*Koumiss*), which was offered to so many people at the "Healtheries," belongs to the "fauna" of my subject. It is in reality a "milk-beer." The milk-sugar of mare's milk does not ferment with yeast, but when it is dissolved in the milk, along with the curd and butter, it easily ferments, and is transformed into alcohol and carbonic acid in the ordinary way. The result is that a persevering drinker can get comfortably "boozy" upon it. Perhaps the reason why mare's milk is selected for such an alcoholic transmutation is that it is richer in sugar than cow's milk, and, therefore, more easily transformed into a powerful "bouza."

Nobody has yet tried to ferment cow's milk (except the milkman). Perhaps it could be done. It might save both time and money to do it. In my native Lancashire, people drink a good deal of buttermilk, but I never heard of them getting "boozy" on it. I have, however, heard of them getting *sea-sick* upon it, which is nearly as bad. I am told that it saves a good deal of time, instead of fermenting cow's milk into an imitation of *koumiss* (that sounds like a cow, although it really refers to a mare), if you put some rum into it the first thing in the morning. If any of my readers can confirm my supposition, I will make the fact known, for it is a valuable discovery.

Then there is *Quass*, or "rye-beer," a favourite Russian drink, resembling the much-beloved "Bouza"—sharp,

acid, and not too heavy. Next you have (to take a geographical leap) the *Ava* of the South Sea Islanders, now nearly extinct (for the missionaries have fought it down nearly to extinction), made from the Long Pepper (*Macropiper methysticum*)—*chewed first!* The American navigator (afterwards the famous and chivalric Confederate naval hero), Captain Wilkes, says of it: "It reminded me of the taste of rhubarb and magnesia." Just fancy anybody taking to this childish, yet powerful, mixture. Yet, concerning its use in the islands of the Southern Pacific, the missionaries, in their reports, state that this drink had swept off many of the inhabitants. Notwithstanding that the inhabitants, male and female, were very fond of it, it has long been forbidden in the Sandwich Islands. Perhaps, as the latter are now in the line of steam service from Frisco and New Zealand and New South Wales, its fate does not matter. They can get good Scotch "Toddy" instead—can "compound for sins they are inclined to by damning those they have no mind to," can piously and patriotically give up a mixture of "rhubarb and magnesia" for bottled Bass or Glencoe.

Japan formerly went in for rice-beer (the famous *Saki*), but has become civilized, and is now a fairly good Burton and Islay customer. The rice seems to have been steamed first, and then the spores of a fungus were sown upon it. This fungus became green, and covered the steamed grains. No doubt these *Torula*-like spores acted as those of the ordinary yeast fungus. The remarkable thing about *Saki* is that it contains so high a percentage of alcohol as fifteen; hence it was regarded as a distilled spirit, not a fermented liquor.

One very singular fact about all "foreign drinks" is the way Englishmen take to them. No nation is so easily "converted" in this respect. The ordinary Englishman shows his cosmopolitanism by drinking the drinks manufactured by any and every nation in the world. "He is not a prejudiced one!" So long as it is not water he will drink it, thick and thin, sweet and sour, weak and strong; only it must have undergone the mystic processes either of fermentation or distillation, or both.

In late meetings of the Biological Society of Paris, Granther communicated the unfavourable result of his researches on direct action of hydrofluoric acid on tubercular bacilli. Cultures, treated by him with hydrofluoric vapours, were used for inoculation. Infection made its appearance a few days later than usual, the conclusion being that virulence alone has been slightly diminished. While it is not expected, therefore, that the bacilli of pulmonary phthisis may be destroyed by hydrofluoric vapours, their vitality may, it is thought, be attenuated by them, and in this way a certain improvement obtained.

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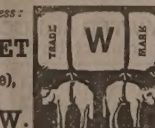
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"The child is father of the man."—Wordsworth.
 "In bringing up a child, think of its old age."—Joubert.

OUR BETTER HALVES.

BY LESTER F. WARD.

(Concluded.)

BUT let us now inquire what grounds there are for accepting this mental and physical inferiority of women as something inherent in the nature of things. Is it really true that the larger part taken by the female in the work of reproduction necessarily impairs her strength, dwarfs her proportions, and renders her a physically inferior and dependent being? In most human races it may be admitted that women are less stalwart than men, although all the stories of Amazonian tribes are not mere fictions. It is also true, as has been insisted upon, that the males of most mammals and birds exceed the females in size and strength, and often differ from them greatly in appearance. But this is by no means always the case. The fable of the hedgehog that won the race with the hare by cunningly stationing Mrs. Hedgehog at the other end of the course, instructed to claim the stakes, is founded upon an exception which has many parallels. Among birds there are cases in which the rule is reversed. There are some entire families, as for example the hawks, in which the females exceed the males. If we go further down the scale, however, we find this attribute of male superiority to disappear almost entirely throughout the reptiles and amphibians, with a decided leaning toward female supremacy; and in the fishes, where male rivalry does not exist, the female, as every fisherman knows, is almost invariably the heavier game.

But it is not until we go below the vertebrate series and contemplate the invertebrate and vegetable worlds that we really begin to find the data for a philosophical study of the meaning of sex. It has been frequently remarked that the laws governing the higher forms of life can be rightly comprehended only by an acquaintance with the lower and more formative types of being. In no problem is this more true than in that of sex.

In studying this problem it is found that there is a great world of life that wholly antedates the appearance of sex—the world of asexual life—nor is the passage from the sexless to the distinctly male and female definite and abrupt. Between them occur parthenogenesis or virgin reproduction, hermaphroditism, in which the male being consists simply of an organ, and parasitic males, of which we shall presently speak; while the other devices of nature for perpetuating life are innumerable and infinitely varied. But so far as sex can be predicated of these things, they must all be regarded as female. The asexual parent must be contemplated as, to all intents and purposes, maternal. The parthenogenetic aphid, or shrimp, is in all essential respects a mother. The hermaphrodite creature, whatever else it may be, is also necessarily a female. Following these states come the numberless cases in which the female form continues to constitute the type of life, the insignificant male appearing to be a mere afterthought.

The vegetable kingdom, except in its very lowest stages, affords comparatively few pointed illustrations of this truth. The strange behaviour of the hemp plant, in which, as has long been known, the female plants crowd out the male plants by overshadowing them as soon as they have been fertilized by the latter, used to be frequently com-

mented upon as a perverse anomaly in nature. Now it is correctly interpreted as an expression of the general law that the primary purpose of the male sex is to enable the female, or type form, to reproduce, after performing which function the male form is useless and a mere cumberer of the ground. But the hemp plant is by no means alone in possessing this peculiarity. I could enumerate several pretty well-known species that have a somewhat similar habit. I will mention only one, the common cudweed, or everlasting (*Antennaria plantaginifolia*), which, unlike the hemp, has colonies of males separate from the females, and these male plants are small and short-lived. Long after their flowering stalks have disappeared the female plants continue to grow, and they become large and thrifty herbs, lasting until frost.

In the animal kingdom, below the vertebrates, female superiority is well-nigh universal. In the few cases where it does not occur, it is generally found that the males combat each other, after the manner of the higher animals, for the possession of the females. The cases that I shall name are such as all are familiar with. The only new thing in their presentation is their application to the point at issue.

The superiority of the queen bee over the drone is only a well-known illustration of a condition which, with the usual variations and exceptions, is common to a great natural order of insects. The only mosquito that the unscientific world knows is the female mosquito. The male mosquito is a frail and harmless little creature that swarms with the females in the early season, and passes away when his work is done. There are many insects of which the males possess no organs of nutrition in the imago state, their duties during their ephemeral existence being confined to what the Germans call the *Minnedienst*. Such is the life of many male moths and butterflies. But much greater inequalities are often found. I should, perhaps, apologize for citing the familiar case of spiders, in some species of which the miniature lover is often seized and devoured during his courtship by the gigantic object of his affections. Something similar, I learn, sometimes occurs with the mantis or "praying insect."

Merely mentioning the extreme case of *Sphærolaria*, in which the female is several thousand times as large as the male, I may surely be permitted to introduce the barnacle, since it is one of the creatures upon which Prof. Brooks lays considerable stress in the article to which I have referred. Not being myself a zoologist, I am only too happy to quote him. He says:—"Among the barnacles there are a few species the males and females of which differ remarkably. The female is an ordinary barnacle, with all the peculiarities of the group fully developed, while the male is a small parasite upon the body of the female, and is so different from the female of its own species, and from all ordinary barnacles, that no one would ever recognize in the adult male any affinity whatever to its closest allies."

The barnacle, or cirripede, is the creature which Mr. Darwin so long studied, and from which he learned so many lessons leading up to his great generalizations. In a letter to Sir Charles Lyell, dated September 14, 1849, he recounts some of his discoveries while engaged in this study. Having learned that most cirripedes, but not all, were hermaphrodite, he was equal instead of hermaphrodite cirripede, in which the female had the common cirripedal character, and in which she kept a little husband. I do not know of any other case where a female invariably

has two husbands. I have one still odder fact, common to several species, namely, that though they are hermaphrodite, they have small additional, or, as I call them, complemental males. One specimen, itself hermaphrodite, had no less than seven of these complemental males attached to it."

Prof. Brooks brings forward facts of this class to demonstrate that the male is the variable sex, while the female is comparatively stable. However much we may doubt his further conclusion that variability rather than supplementary procreative power was the primary purpose of the separate male principle, we must, it would seem, concede that variability and adaptability are the distinguishing characteristics of the male sex everywhere, as the transmitting power and permanence of type are those of the female. But this is a very different thing from saying that the female sex is incapable of progress, or that man is destined to develop indefinitely, leaving woman constantly farther and farther in the rear. Does the class of philosophers to which reference has been made look forward to a time when woman shall become as insignificant an object compared to man as the male spider is compared to the female? This would be the logical outcome of their argument if based upon the relative variability of the male sex.

We have now seen that, whether we contemplate the higher animals, among which male superiority prevails, or the lower forms, among which female superiority prevails, the argument from biology that the existing relations between the sexes in the human race are precisely what nature intended them to be, that they ought not to be disturbed and cannot be improved, leads, when carried to its logical conclusion, to a palpable absurdity. But have we, then, profited nothing by the thoughtful contemplation of the subject from these two points of view? Those who rightly interpret the facts cannot avoid learning a most important lesson from each of these lines of inquiry. From the first the truth comes clearly forth that the relations of the sexes among the higher animals are widely abnormal, warped, and strained by a long line of curious influences, chiefly psychic, which are incident to the development of animal organisms under the competitive principle that prevails throughout nature. From the second comes now into full view the still more important truth with which we first set out, that the female sex is primary in point both of origin and of importance in the history and economy of organic life. And as life is the highest product of nature, and human life the highest type of life, it follows that the grandest fact in nature is woman.

But we have learned even more than this, that which is certainly of more practical value. We have learned how to carry forward the progress of development so far advanced by the unconscious agencies of nature. Accepting evolution, as we must, recognizing heredity as the distinctive attribute of the female sex, it becomes clear that it must result from the steady advance of woman, rather than from the uncertain fluctuations of man, that the sure and solid process of the future is to come. The attempt to move the whole race forward by elevating only the sex that represents the principle of instability, has long enough been tried. The many cases of superior men the sons of superior fathers, coupled with the many more cases of degenerate sons of superior sires, have taught us over and over again that the way to civilize the race is to civilize woman. And now, thanks to science, we see why this is so. Woman is the unchanging trunk of the great genealogical tree; while man, with all his vaunted superiority, is but a branch, a

grafted scion, as it were, whose acquired qualities die with the individual, while those of woman are handed on to futurity. Woman is the race, and the race can be raised up only as she is raised up. There is no fixed rule by which Nature has intended that one sex should excel the other, any more than there is any fixed point beyond which either cannot further develop. Nature has no intentions, and evolution has no limits. True science teaches that the elevation of woman is the only sure road to the evolution of man.

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HEALTHY milk as it comes from the breast of woman or the udder of the cow is aseptic, but the readiness with which it becomes impregnated with germs and undergoes fermentation is well known. To rid it entirely of these germs, milk is to be raised to a boiling point in small bottles; these to be then hermetically closed with rubber and glass stoppers, and kept at 212 Fahr. for twenty minutes, when the milk becomes sterilized.

The process is simply one of prolonged boiling under pressure. Milk sterilized as above, thirty minutes, remained good eighteen days. Milk boiled in small bottles for fifteen minutes, and, before removing from the boiling water, closed with a pledget of cotton, or with a tight rubber stopper, or with a good quality cork stopper, remained good five days. Milk boiled in a pot, and put into small bottles after cooling, and closed with a cork stopper or with rubber stopper, was sour after four days. This milk was kept in a temperature ranging from 50 degs. to 70 degs. Fahr.

When boiled in a pot and left standing in an open dish in a room with a temperature of 75 degs. Fahr.; (a) Ordinary store milk had a distinct sour taste and smell after eight hours; (b) good "bottle milk" "turned" after fifteen hours. When boiled in a pot and placed in an ice-box in an open dish; (a) Ordinary store milk "turned" after eighteen hours; good bottle milk "turned" after twenty-six hours. The boiling of milk in the ordinary way is therefore evidently faulty.

All milk for infants' and children's use should be boiled in small bottles in a water bath for twenty minutes, and perfectly sealed, when it will keep much longer than if boiled in the ordinary way and the usual length of time.

A LITTLE boy was taken sick for the first time, and the doctor with much ceremony made him swallow a powder. "Papa," said the boy a minute later, "ain't it time I was taking the shot, now."

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PAPERS ON BURIAL AND CREMATION.

I.—OUR BARBAROUS FUNERAL CUSTOMS.—BURIAL.

By JOHN SNYDER.

ONE of the strange facts of history is the apparent harmony in which civilization and barbarism live together in the same social household. The best illustration of society is fruit which has been partly hidden by thick foliage, and is found to be dead ripe on one side and sour and green on the other. Among the ancient Greeks, for instance, could be seen, perhaps, the ripest and most perfect intellectual state ever found among any people; and yet upon the same bough with their culture grew the rankest, crudest superstitions. The culture did not modify the superstition; the superstition did not stain or discolour the culture. The two forces sometimes developed together in the same mind without bearing the slightest vital relation to each other.

In modern civilization the same strange state of things exists. In fact, the modern man, while he is so richly equipped with well-ordered knowledge, and dominated by the scientific spirit, is even more conspicuously inconsistent in his intellectual life than was the ancient. He carries about with him a variety of antique notions, which can no more be assimilated by his mental constitution than the standard goat of the American humorist is able to find nutriment in the shreds of obsolete posters and the fragments of tomato-cans for which he is popularly supposed to entertain an unaccountable preference. These innutritious opinions simply lie in his mental stomach undigested, and yet cause no conscious symptoms of intellectual indigestion. Of course, these phenomena are most constantly and conspicuously displayed in man's religious experience. While there is no higher quality of mind than reverence, yet reverence is often the most stubborn stumbling-block in the path of progress. What we may call the mind's selective instinct is constantly at work among a man's secular opinions, discarding some and improving others. But this instinct is generally warned off the premises of his religious ideas. In that realm, prejudices, childish prepossessions, obsolete ethics, vulgar superstitions, and scientific absurdities often seem to have an equal and sacred right of citizenship. Absolutely inconsistent and mutually destructive beliefs lie side by side in many a man's creed, like the lion and the lamb of sacred prophecy. These outgrown beliefs are practically innocuous, because they rarely step over the threshold of a man's creed into the busy domain of his actual life.

But there are forms of superstition which insist upon intruding into the daylight of our modern social life, and balefully affecting our health, comfort, and happiness. Among these, that unlovely brood of barbaric survivals which surround the prevailing methods of disposing of the dead is surely the most pernicious and indefensible. We have outgrown the hideousness of hired mutes and mourners and the professional distractions of the Oriental clothes-tearers; but the funeral customs which still remain with us are inconsistent alike with good taste, intelligent morality, and a spiritual religion. There are religious customs which naturally survive in the imagination long after they have faded from the worship, and social customs which survive in courtesy when they are no longer defensible in social economics.

The cults of ancient Greece and Rome were many of them so beautiful that it is not strange, when driven from their native home in religion, they should have found welcome refuge in the exquisite and airy palace of poetry. But what we call, in unconscious satire, "Christian burial," is not only condemned by sane religion and rational sanitary science; it is without those elements of the beautiful, the graceful, the poetic, by which it can justify itself to the imagination. It seems to represent, not the sweet and trustful confidence of an ancestral faith, but the gloom and chill of an inherited despair. If we could imagine another Pandora, from whose jewelled box of life the winged Hope alone had fled, we should have its fittest symbol.

Christianity began its triumphant career holding in its hand one clear, luminous, unmistakable doctrine—that of the immortality of the soul. Whether the New Testament does or does not teach man's natural immortality may be in dispute; but it certainly teaches that the Christian believer shall dwell with Christ in everlasting glory. No branch of the church has ever doubted that. This conviction exercised an influence upon the motives and conduct of primitive Christians almost unequalled in its depth and intensity in the history of religion. Men and women became even frantically in love with death. The silent and unbridged river seemed to those early believers all afish with the sunlight of the Eternal City. Dying was but "departing to be with Christ." The joyous expectation of that presence cancelled all the pain and tears of martyrdom. Can we realize that from the root of such a faith as this, and among a people who claim to hold that faith, could have sprung the ugly and repellent growths which flourish in the Christian Church to-day? Read in a modern chamber of death Paul's exultant outcry of victory over the grave, which thrills and stirs the blood like the blare of a trumpet. The apostle's glad music is muffled by the raven feathers of funereal plumes. The black standard of death waves at the household door. The body is shrouded and coffined in the colour of gloom. The windows are darkened. Men, women, and even little children are draped and veiled in black. Every adventitious aid is called in to make the scene as depressing in its influence as possible. The undertaker's ghastly art is exhausted to express, emblematically, the lowest depths of a hopeless bereavement. A half-century ago people used to cut into their tombstones the skull and cross-bones of the pirate's flag. They have abandoned this dreadful custom; but only because there is such a thing as fashion in tombstones, not because there has been much change in the sentiment that determines our funeral customs.

Candidly and fairly compare the burial customs of this enlightened Christian people with those of any savage or barbaric race that may be selected, and say wherein we have the advantage. Our customs are freed from elements of intentional cruelty. Our graves are not soaked with the blood of human sacrifice. Our widows are not expected to burn themselves with their dead husbands. That hideous survival of ancestral savagery, the hired mourner, is absent from our obsequies. But in their ability to express the cheerful and confident hope of a rational religious faith our funeral customs are surely as barbaric and as little affected by our prevalent enlightenment as those of the least developed race of whom we have any knowledge. They symbolize simply the doubt, despair, agony, and gloom that shadow the grave. They express no comfort, breathe no consolation, suggest no hope, inspire no confidence. They simply

represent the natural horror with which the healthful mind regards the thought of physical dissolution. This, of course, is the main article of impeachment of "Christian burial," that it is utterly out of harmony with the Christian religion.

But it is equally discordant with the teachings of a wholesome social economy. Without dwelling upon those sanitary aspects of the case to which scientific men are so earnestly calling attention, is it not true that, from the moment the man has passed beyond the reach of human help and care, his house of clay is made to become a burden upon the living? The orthodox Hebrews have a noble and simple method of disposing of their dead. The body is decently wrapped in linen, and put in the earth in a plain, unornamented coffin. They endeavour to express their conviction that death levels all distinctions of rank or wealth. But we often withhold the body from the grave till it has become a menace to health. Then we inclose it in a casket, the price of which would support a poor man's family for a year. Then we cover it from sight with ugly and tasteless floral decorations, often the offering of social vanity rather than of personal affection. And over its final resting-place we build a monument representing, not unfrequently, as much money as would build a modest hospital or endow a professorship in a university.

It may be urged, in extenuation of this senseless extravagance, that these things represent labour, and that the outlay ultimately finds its way to the pockets of the poor man; and, in our present crude condition of social economics, this view of the case may furnish some colour of justification for the expenditure. But do our excessively wealthy people ever think of the hurtful influence of this wastefulness upon the humble folk for whom they set the social fashions? Many a man spends at least one-sixth of his year's income upon a single funeral, and it is almost impossible, under the present condition of things, for one of the humbler class of wage-workers to bury a member of his family without depriving of necessary comforts those who survive. An ordinary car-driver or hod-carrier must spend upon the simplest funeral the entire income of six or seven weeks' labour. He almost invariably spends nearly twice as much. He will struggle with poverty, he will rigidly economise, he will stint his family at the table, in school, and in society, but he will always be lavish in mortuary display. Economy seems like an insult to the dead. Some of the bishops and priests of the Catholic Church have made a commendable stand against this senseless and hurtful extravagance, but they cannot reach the root of the evil. Only the Protestant ministry can do that. For so long as the classes having wealth and social position continue to indulge in this sinful wastefulness, so long will they be largely responsible for the social barbarisms of a class who servilely copy and reproduce their follies and mistakes.

Another of the many crying evils that attend "Christian burial" is found in the unintentional but real cruelty which it inflicts upon those to whom death brings the nearest, sharpest pang. They used to have a custom in Philadelphia, and may have yet, of keeping the ugly white window-blinds—or "shutters"—that disfigure their houses almost closed, from basement to attic, for a whole year following a funeral. One could see houses into which the light scantily struggled through these crevices, while from a score of windows fluttered the depressing ensigns of death, warning hope and joy from the thresholds. This cruel and senseless custom was kept up through the hottest and the coldest weather;

and its effect in increasing the gloom and depression of death was all that the most enthusiastic believer in mortuary barbarism could desire.

In my own city we have an ingenious method of prolonging the mental pain and physical discomfort of an interment which I think is happily confined to our locality. No matter what may be the season or the weather, it is the custom for all the attendants at a funeral to stand around a grave until the grave-diggers have put the last clod upon the coffin and given the mound of earth its final shape. Many a time I have seen a delicate widow, heart-broken with bereavement, worn with night vigils, stand in the cemetery, under a winter sky and upon the chilled sod, for nearly an hour, in obedience to this inexorable fashion, trembling with convulsive grief, until the last frozen clod has been added to the heap. For how much dangerous illness this cruel and senseless custom is responsible there is no method of computation.

There are certain aspects of "Christian burial" which have grown so discordant with our more intelligent forms of social life that they have become even ludicrous, and can, therefore, be most wholesomely treated with the caustic of ridicule. Among cultivated people their natural environment no longer exists. They are more or less distinctly recognized as survivals. The dignity and impressiveness they may have once possessed has passed away. The most conspicuous of these is covered and described by the comprehensive name of "mourning." I have heard a brilliant society belle sorrowing bitterly over the fact that, just as her most impressive costumes were prepared for a season's campaign, the demise of a distant relative made it necessary for her to "go into mourning"—a fact which had but the one compensating circumstance that "black was becoming to her"; indeed, this final and determining factor in the case often enlarges the pale of relationship, within the limits of which funereal fashion makes the assumption of "mourning" imperative.

In all the large cities stores may be found where the mortuary expert can determine to a shade the style of dress that constitutes "full mourning," and where the length of a veil is solemnly regarded as expressive of what Mr. Mould termed "filial affection." There is "mourning jewellery," "mourning visiting cards," "mourning stationery," "mourning etiquette," and I knew of one gentleman who carried his loyalty to these "modes and shows of grief" to the extent of having the blue ribbons that adorned his nightgown solemnly replaced with black! But the ghastly humour reaches its climax in the contemplation of "half-mourning," or "second mourning." This symbolizes sorrow vanishing through the ministrations of the milliner and the maptua-maker! It is an interesting, but certainly not an edifying sight to see a blooming young widow pass through those various stages of grief which rigid etiquette demands, from the midnight gloom of costly crape, through the subdued twilight of "second mourning," back to the full daylight of gorgeous colour.

These customs should be frankly characterized as barbarous. They are no more defensible from the standpoint of modern civilization and a rational religious faith than the ghastly humour of the Irish peasants' "wake." They are condemned by the spirit of Christianity and the canons of civilized taste, and nothing but a familiarity which has dulled and blunted our sensibilities prevents us from seeing them in their true light. But the appeal for their abolishment can be made effective only with the wealthy, the intelligent, and the cultivated. Among these classes this commendable effort of reform is already

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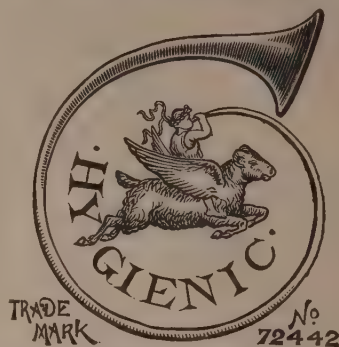
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The strong should bear the burdens of the weak. And only those who are strong in intelligence and knowledge can lift from the shoulders of the weak, the poor, and the ignorant the heavy burdens which have been laid upon them by a false reverence and a tender but mistaken affection.

PEROXIDE of hydrogen, according to Dr. Love, of St. Louis, is a most valuable agent in the treatment of diphtheria, ozæna, and in all cases of cancerous ulceration and of suppuration or necrosis. He employs it in a solution containing 0.5 to 3 per cent., using most frequently, however, a strength of one per cent., diluting the commercial "ten volume" peroxide with two or three times its volume of water. Of its value in clearing away and effectually deodorizing the decomposing exudate in cases of diphtheria he speaks in the most emphatic terms, and he regards the remedy also as one of great usefulness in scarlet fever, whooping cough, and other specific diseases.

LAUGHING GAS—Although Sir Humphrey Davy discovered the anæsthetic properties of laughing gas in 1798 it was not until 1863 that its usefulness in dentistry began to attract attention. Dr. Colton, an American dentist, was the moving spirit in the matter, and once he had established the confidence of his professional brethren in the States, he proceeded to Paris in 1867 for the purpose of enlisting the favour of the French faculty, taking with him a clean record of 20,000 successful administrations without a single accident, although even that strong testimony was not sufficient to surmount the barrier of professional prejudice behind which the Paris doctors inertly screened themselves. Colton was more fortunate in London. Mr. S. Lee Rymer had introduced nitrous-oxide experiments into England in 1864, and later on Dr. Evans, an American dentist, brought Colton's apparatus here, and in the presence of the staff of the Dental Hospital, administered the gas with complete success. But there were two serious hindrances to its general adoption. In the first place, it was difficult and costly of production; and in the next place, it demanded a certain chemical skill in manipulation which not many dentists possessed. In time those objections were overcome by the use of compressed gas, and for twenty years "laughing gas" has been popular and successful.

MAY'S PINK POWDERS.

THE ONLY RELIABLE INFANTS' AND CHILDREN'S MEDICINE.

Box of 10 Powders for 13 Penny Stamps.

MAY & Co., 93, Queen's-road, Brighton. (See advt. front page.)

Popular Science Papers

'Blessings on Science! When the Earth seemed old,
When Faith grew dotting, and our reason cold,
'Twas she discovered that the world was young,
And taught a language to its lisping tongue.'

—Charles Mackay.

AMBER.

THE only place in which amber has been found in paying quantities is in the Baltic Sea, and the vein extends from western Russia to Denmark, Norway, and Sweden. In former years, the production of amber depended principally upon the storms occurring in the winter time; for when the sea was convulsed the amber lying on the bottom was thrown upon the shore; but human enterprise, stimulated by the demand for the article, has changed all this, and for the last twenty-five years various engineering appliances have been used for getting out the amber in the quickest and cheapest way.

The most profitable strata have been found in the Courischer Haaf, which is located in the vicinity of Memel, and there are twenty large dredging boats constantly at work day and night for eight months in the year. There are large strings of iron pails that are constantly dragging along the bottom of the sea, and bringing up the sand and what amber there may be in it. This is emptied on the deck of the ship, and there it is washed, and the amber picked out from among the sand and stone.

The little village where this industry is carried on is called Schwartzort. It is situated on a narrow strip of land that extends about ten miles beyond the mainland, and is perhaps a mile wide at its widest part. At one time this strip of land was covered with a forest, but the wood was sold off by a Prussian king in the beginning of this century to the Russians. The land has become barren since stripped of its sheltering forest, and now it is nothing but a sandy waste; and were it not for the amber industry this beautiful peninsula would be desolate. About ninety miles further west is another little village called Palmnicken, and here the amber is obtained in an entirely different manner. The most approved diving apparatus is used, and the divers go out in row-boats, each of which is fitted with an air pump. They go down into the sea, where some of them remain as long as four or five hours. Each diver has a little bag around his neck, and a peculiar hook with which he pulls up sand, and every piece of amber that he finds is thrown into his bag. An encouragement to the diver is that if he finds a piece of amber he is entitled to a prize of ten, twenty-five, or fifty cents—according to the size.

While the divers are below in the sea engaged in hunting for the amber, the miners are just as busy on land; for it seems that the same stratum of the green sand runs, perhaps for thirty miles or more, into the land. The opening of the mine is perhaps a thousand feet from the shore, and it is necessary to go down about one hundred and fifty feet, which is some thirty or forty feet below the level of the sea. To keep the mine as dry as possible, there are several pumps working day and night; and to prevent the earth from falling in, the passages are propped up by logs of wood. There are about forty miles of passage-way in these mines, and there are about seven hundred men employed for the various departments. As soon as a passage-way is opened, a track is laid, and on this track there runs a little truck, which holds perhaps half a ton of sand. The

miners simply cut out the sand and fill the truck. It is then brought to the surface, where the whole contents is thrown into a long trough filled with rushing water, which separates the sand from the amber, and is caught by nets of various sizes. The amber is then cleaned by machinery, and assorted according to its quality and purity.

CARBOLIC ACID IN SMALL POX.

THE experience of Dr. A. Montefuso in a recent epidemic of small pox in Naples indicates that carbolic acid is capable of yielding excellent results in the treatment of this disease. Its use as an ointment did not prove especially beneficial; but doses of from fifteen to thirty grains (daily?) in about eight fluid ounces of water, for adults, led to a decided and usually permanent fall in temperature, with diminution in the frequency of the pulse and improvement in its force.

Montefuso came to the conclusion, from his experience, that carbolic acid is the only remedy which has a real influence upon the eruption in variola. He found it to limit the extent and the duration of the eruption, although he does not claim for it an abortive action. When used at the beginning of an attack, the pocks are often seen to become wrinkled and to dry up in a few days, without involvement of the subcutaneous connective tissue. When suppuration has already begun, the effect on the eruption is not so obvious, but the effect on the constitutional condition is manifest.

Montefuso did not observe any disturbance of the gastro-intestinal canal, or—except in one case—of the genito-urinary apparatus, from the doses he used and recommends. The only contra-indication to the administration of carbolic acid in small pox which he mentions is marked nervous manifestations.

If the observations just cited have been carefully made, they certainly justify testing the value of this remedy further. It is not the first time it has been proposed, but Montefuso's experience is one of the most encouraging with which we are acquainted. It will not be forgotten that the treatment of small pox nowadays is largely symptomatic, and that the fatality of the disease under any treatment is much less than it was formerly; but any remedy which has a decided influence upon the fever and the development of the eruption would be a valuable addition to the physician's armamentarium.

BUCKNER, Longard, and Riedlin, in Germany, have determined experimentally the rapidity of multiplication in bacteria. The time from one partition to the next partition was measured, and it was found that twenty minutes is the minimum of the time in question, or duration of generation, for the cholera comma, and probably fifteen minutes for bacteria generally.

HORSFORD'S Acid Phosphate is particularly serviceable in all disorders arising from indigestion of food, such as dyspepsia, indigestion, headache, sleeplessness, &c. It also affords nourishment to the cerebral and nervous systems, and gives vigour and renewed strength to the human system when weakened by overwork. The value of this preparation has been firmly established by experience obtained from its continued use in a great variety of cases in every part of the country. Physicians of all schools and in all sections prescribe it, and constantly report its remarkable results. Horsford's Acid Phosphate is for sale by all druggists and dealers in medicine.

Scotings from the Journals

"Th' ingredients of health and long life are
Great temperance, open air,
Easy labour little care."—*Sir Philip Sydney.*

Warm Food versus Drink.—Indulgence in intoxicating drinks, though a consequence of diverse causes, is admitted to be, in many cases, closely connected with the want of suitable food. Among workpeople this want is particularly felt. It is a common thing to find that in establishments where a number of persons are employed during the whole day no adequate provision, if any at all, is made for meals. Time only is allowed. We cannot, indeed, expect that all employers will cater for their workpeople, though many firms do so. Such an arrangement, though sometimes convenient, is not indispensable. In large manufactories or warehouses it would probably be impracticable. The employed must, in this case, provide for himself. In order to do this, unless his work be near home, two courses alone are open to him: either he must carry food for the day to the warehouse or factory, or he must rely upon some neighbouring restaurant for the supply of his needs. Given a conveniently-situated eating-house, his difficulties are considerably lessened, and in large towns he may in this way obtain all that he requires. Still, it may be doubted if, even in the Metropolis, his opportunities of refreshment, apart from the ever-open public-house, are all that could be desired. There is also the question of cost, and a very cheap meal may, with the addition of train or tram fares, become too dear for a short and burdened purse. If the day's provision is carried from home, the cost will probably be less, but meals must often be taken cold. Some change of plan seems here very desirable. It has often occurred to us that if an arrangement could be brought about by which the food and drink thus carried by the worker could be heated at his place of occupation, the effect on his health, comfort, contentment, and labour would justify its adoption. The cup that so often inebriates those it cheers would not then be, as it now too commonly is, the one article of diet possessing any apparent pretensions to warmth.—*Lancet.*

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The Woman Stabber, Renwick Williams.—The Whitechapel murders have turned the attention of journalists to the famous case of "The Monster," Renwick Williams, who was tried on July 8th, 1790, at the Old Bailey. He was arraigned upon seven indictments for cutting and maiming several women. On May 6th, 1789 he stabbed a woman in the hip, then he attacked a young lady coming from the play. On January 18th, 1790, he stabbed Miss Anne Porter as she was coming from the Queen's Palace. The whole of London was thrown into great excitement, and it was proposed that vigilance committees should be formed to apprehend him. He was the son of an apothecary in Carnaby Market, and was by trade an artificial flower maker. He was about 35 years of age, 5 feet 7 inches in height: his very sharp features, carefully powdered hair, and well-fitting clothes gave him a strong resemblance to the more famous sentimental blood-letter, Robespierre. At his trial he read a singular declaration of his innocence, couched in the inflated language popular at the end of the eighteenth century. He declared that he was "the warm friend and admirer of that sex whose cause was now asserted," and expressed as exalted sentiments as Robespierre was wont to deliver three years later. His mental condition

was not called into question, nor was there any evidence to prove that his crimes were due to a morbid and perverted passion, or to sentimental hatred of women following disappointment in love. Renwick Williams was sentenced to six years' imprisonment, and bound over to find sureties. The once celebrated *Book of Wonderful Characters*, which has immortalized him, concludes the report of his exploits as follows: "As we cannot find any further notice of this man, we suppose his sentence entirely eradicated those diabolical propensities which so degraded the name of Renwick Williams. What time he paid the debt of Nature is, therefore, uncertain."—*British Medical Journal*.

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The Diet of Different Peoples.—The vagaries of the appetite are far beyond the explanatory science of physiology. What we call tolerance in medicine is in itself a mystery. We cannot tell why this thing agrees with this individual and at the same time utterly destroys his brother. The trite old saying that one man's meat is another man's poison must be accepted empirically. Still less can we account for the variations of taste. Why one man's gustatory nerve should respond agreeably to salt, while another's repels it with violence, we cannot understand. Doubtless, education has most to do with it, and yet the manner in which education operates continues a mystery. The preference of the Chinese for food that seems to our appetites absolutely disgusting is well known. In Canton, rats sell for fifty cents a dozen, and dog's hind quarters command a higher price than lamb or mutton. Fancy, eating birds' nests worth 30 dols. a pound! This is what a mandarin revels in. The French have beguiled us into eating frogs' legs, which were once tabooed in this country, and we have even come to esteem diseased goose liver in the form of *pâté de foie gras*. The writer has met Brazilians who rave over boa constrictor steaks, and count monkeys and parrots a very good meal. In the West Indies, baked snake is a common dish, as the reptiles abound, and it is a good way of getting rid of them. But when it comes to frying palm worms in fat, one would think the stomach would rebel. It is not so, however, though, by a strange inconsistency, stewed rabbit is looked upon with disgust. On the Pacific coast the Digger Indians eat dried locusts, and in the Argentine Republic skunk flesh is a dainty. Our own favourite bivalve, the oyster, is very disgusting to a Turk, while the devil-fish, eaten in Corsica, is equally so to us. We cannot understand, either, how the inhabitants of the West Indies and the Pacific coast can eat lizards' eggs with a relish; still less how the eggs of the turtle and alligator can become a favourite article of diet. The Brazilians eat ants, probably to get rid of them, for they literally infest the country, and are of an enormous size. It is easy to pick up a handful of ants almost anywhere, though the wary do not go about it in this way, as the pestiferous insect bites in a most vicious manner. A curry of ants' eggs is a great delicacy in Siam, and the Cingalese eat the bees whose honey they have stolen. The Chinese, who seem to have stomachs like the ostrich, eat the chrysalis of the silkworm, after unwinding the cocoon. Spiders are used in New Caledonia as a kind of dessert, while caterpillars are also relished by the African Bushmen.

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Cremation.—An English clergyman, the Rev. C. J. Street, M.A., has been reading a paper on cremation at Croydon, and he not only approved but championed what, at one

time, was supposed to be an anti-Christian custom. Death, he said, was the source of life, and the dissolution of the one generation was necessary for the health of the succeeding generation. All dead bodies resolved themselves into their constituent elements, but they were doing their best to thwart and hinder this process by the present system of burial, more especially if they yielded to the folly of leaden or oak coffins. In cremation the work was done in a single hour, and without the dangers which accompanied the present system. Recent science showed that the most devastating diseases were due to living organisms which fed upon the victim. These disease germs continued to live in the air long after the body had ceased to exist. When graves were opened exhalations were allowed to get out. Nay, it was known that paupers' graves had been opened and the bones taken out and burned, the graves being again used for a similar purpose as before. It was related that soil from a graveyard sprinkled on a garden thirty years after it became infected had been the means of creating disease. When these facts were borne in mind, and it was also remembered that in England and Wales there were 11,000 cemeteries, they need not wonder at the continual scourges of the epidemic diseases which beset our country. In 1874 it transpired that the entire drainage of a cemetery discharged itself into the river Wandel, from which some of the people of Tooting were in the habit of taking their water. In 1851 the average cost of cemetery land per acre was shown to be £123. It was said that this was no waste of land, because cemeteries made public parks, but he did not share in the taste which delighted in taking a "constitutional" in the neighbourhood of tomb-stones. He preferred to walk through the crowded streets. Some people opposed cremation because they said it would prevent the Lord raising them at the Last Day. This was, of course, based upon ignorance. Surely the day was past for men seriously to maintain that the actual body that died would be raised particle for particle on the Resurrection Day! The present Bishop of Manchester held this to be a degrading superstition, Bishop Fraser concurred in that opinion, and it was condemned by all right-thinking people. Cremation would prevent two things: the robbery of dead bodies, and the possibility of being buried alive. If, by chance, a live body should be cast into the furnace death would be almost instantaneous, unlike the slow torture if such an event happened by burial. In the discussion which followed the only dissenting voice heard was that of a doctor, who thought that cremation would shield the secret poisoner. So this is the last stronghold of the advocates of soil and water pollution by burial, the secret poisoner would be protected!—*Sanitary News*.

"My dear girl," said a fond father to his daughter, "surely you're not going to take all these trunks to Saratoga with you?" "Yes, papa, every one; and they are few enough." "But what in the world have you got in 'em?" "Bait, papa," said the dear girl brightly.

ACCORDING to Austrian statistics, 23,975 children died of whooping cough and its complications in 1883 in Austro-Hungary. Similar statistics for Germany were communicated by Professor Hagenbach at the last session of the congress for internal medicine. According to his statements, 250,000 children are attacked yearly with whooping cough in Germany, and, with a mortality of 7.6 per cent., as is given by Biermer, 19,000 cases of death occur from this disease.

COMMENCEMENT OF A NEW VOLUME ON FRIDAY, OCTOBER 5th.

IMPORTANT ANNOUNCEMENT.

BONUSES TO SUBSCRIBERS TO "HEALTH."

HEALTH, as our readers are aware, may be obtained of all Booksellers and Newsagents, and at the Railway Book-stalls, on the day of publication. It may also be ordered from the PUBLISHER, 2, Paternoster-square, London, E.C., who will send the journal, post free, for a year, on receipt of postal orders for 10s. 10d.

As many of our readers who live in remote districts prefer to obtain HEALTH from the Publisher direct, and as we are desirous of increasing the already large number of subscribers who give us a yearly order for the journal, we offer the following FREE GIFTS and BONUSES to all who subscribe to HEALTH for one year or longer:—

(1.) To each Subscriber who remits 10s. 10d. to the Publisher, entitling him (or her) to receive one copy of HEALTH, post free, for one year, we shall present a copy of Dr. Andrew Wilson's work, entitled "A Manual of Health Science" (Longmans & Co.), value 2s. 6d.

(2.) To each subscriber who remits 21s. 8d., entitling him or her to receive two copies of HEALTH weekly, post free, for one year (or one copy for two years), we will present Dr. Richardson's "Ministry of Health" (Chatto & Windus), value 6s. The copies of HEALTH so ordered may be posted to separate addresses.

(3.) To each person who subscribes 32s. 6d., for three copies of HEALTH, post free, weekly, for one year, we will present the volume by Dr. Richardson mentioned above, and also the handsome, illustrated book entitled, "Studies in Life and Sense," by Dr. Andrew Wilson (Chatto & Windus), value 6s.—being a free gift of the total value of 12s.

The bonus last mentioned will also be presented to any one who succeeds in obtaining three yearly subscribers to HEALTH, and who remits to the Publisher the sum of 32s. 6d., together with the names and addresses of the persons to whom the copies are to be posted each week.

As the literary gifts above-mentioned constitute books containing solid and reliable information regarding health and other matters of popular scientific interest, it will be seen that the above scheme, while intended to increase our already large circulation, also offers distinct advantages to new subscribers who guarantee by their subscriptions a year's support to this journal. All communications regarding subscriptions and other purely business details connected with HEALTH should be addressed directly to the PUBLISHER, 2, Paternoster-square, London, E.C., and *not to the Editor*.

Our Letter-Box

"Conference [maketh] a ready man."—*Bacon*.

NOTICES TO CORRESPONDENTS.

All Communications for the Editorial Department (including Books for Review, Specimens of Sanitary Appliances, &c.), to be addressed to "THE EDITOR OF HEALTH," 2, PATERNOSTER-SQUARE, LONDON, E.C. Those intended for the Publishing Office to be sent to MR. A. P. WATT, THE PUBLISHER, at the same address.

RULES FOR CORRESPONDENTS.

OWING to the mass of letters which reaches us each week, we respectfully direct the attention of Correspondents, desiring replies in the LETTER-BOX DEPARTMENT OF HEALTH, to the following rules:—

1. All questions are answered free of charge in the columns of HEALTH. A limited space only, is available for the insertion of replies each week.
2. All letters must be legibly addressed to "The Editor of HEALTH, 2, Paternoster-square, London, E.C.," and to no other address.
3. Questions to which answers are desired by post, are so replied to solely at the Editor's discretion. If no answer is sent by post, the query will be replied to in the "Letter-Box" columns of HEALTH. A stamped addressed envelope must accompany all queries to which a private reply is desired.
4. Addresses of physicians and surgeons will, as heretofore, be forwarded FREE to Correspondents on their enclosing a stamped addressed envelope for reply.
5. Correspondents are requested to write on one side of the paper only, and to make their inquiries as brief as may be consistent with clearness.
6. From the necessity of sending HEALTH to press early in the week, no Correspondent can be replied to in the "Letter-Box" columns in the same week in which the inquiry is received. Replies crushed out of any issue will be found in the succeeding number.
7. No Post Cards must be used in sending queries. Violation of this rule deprives the sender of the privilege of a reply.

QUERIES AND ANSWERS.

REPLIES: GENERAL, SANITARY, AND MEDICAL.

[Readers of HEALTH will kindly note that when back numbers of the journal are desired, the letters containing such requests and stamps for the numbers should be addressed to the PUBLISHER of HEALTH, 2, Paternoster-square, London, E.C., and *not to the Editor*.]

[NOTICE.—Owing to pressure on our Letter-Box space in this issue, several replies are held over till next week.]

A. BLACK.—A remedy for offensive breath is as follows: Carbonate of bismuth, ten grains; wood charcoal, ten grains; bicarbonate of soda, five grains. Mix. One such powder to be taken thrice daily, half an hour before meals. Look also to your

NERVOUS EXHAUSTION.

PULVERMACHER'S World-Famed GALVANIC BELTS for the Cure of NERVOUS EXHAUSTION and DEBILITY, have received testimonials from three Physicians to Her Majesty the Queen, and the leading Physicians of nine London Hospitals, including over Forty Members of the Royal College of Physicians of London.

The distressing symptoms of NERVOUS EXHAUSTION and DEBILITY are speedily removed by means of PULVERMACHER'S world-famed Galvanic Belts, which are so arranged as to convey a continuous electric current direct to the affected parts, gradually stimulating and strengthening all the nerves and muscles, and speedily arresting all symptoms of waste and decay.

Dr. H. A. ALLBUTT, M.R.C.P., 24, Park Square, Leeds, writes, Oct. 1888:—"I always recommend with confidence MR. PULVERMACHER'S BELTS. Ladies recovering from illness incidental to their sex will find these BELTS of vast assistance in restoring lost nerve power."

Dr. C. HANDFIELD JONES, F.R.C.P., F.R.S., Physician to St. Mary's Hospital, says: "I am satisfied that MR. PULVERMACHER is an honest and earnest labourer in the field of science, and I think he deserves to meet with every encouragement from the profession and scientific men."

SIR CHARLES LOCOCK, Bart., M.D., says:—"PULVERMACHER'S BELTS are very effective in neuralgia and rheumatic affections, and I have prescribed them largely in my practice for other similar maladies, paralysis, &c."

For full Price List and particulars, see New Pamphlet "GALVANISM: Nature's Chief Restorer of Impaired Vital Energy." Post Free from

PULVERMACHER'S GALVANIC ESTABLISHMENT,

194, Regent-street, LONDON, W.

(Established over Forty Years.)

teeth, and brush them night and morning, using Bayley's Tooth Powder and the mouth-wash made by this firm,—17, Cockspur-street, Pall-mall, London, S.W.

LABBY.—Read the pamphlet, "A Lecture to Young Men" (post free, 1s. 1d., from Mr. Renshaw, 356, Strand, London, W.C.), and follow out the rules it gives for healthy living as applicable to your case.

CHINK.—Try the effect of taking the following pill: Powdered ipecacuanha, half a grain; powdered capsicum, one grain; powdered rhubarb, two grains; extract of gentian, three grains. Six such pills to be made, and one to be taken half an hour before dinner.

E. GRACE.—Take a vegetable dietary,—stewed fruits, apples or oranges, &c., and whole-meal bread, with Scott's Oat Flour for supper and breakfast; avoid tea and coffee; take Cascara Cordial, twenty drops in water (or two Tabloids), between meals, once or twice daily. Use Dahl's Cakes also regularly.

NEAP.—Try Woodward's Gripe Water. It is perfectly harmless, and will relieve the child's troubles.

T. GORDON.—Rest with your feet elevated, so as to favour the return of the blood in the veins, and have the foot of your bed elevated. Avoid constipation above all else, as this is a frequent cause of varicose veins (see advice to "E. Grace" above). Get a surgeon to show you how the elastic bandage (see that you use one of Dr. Martin's) is to be applied, as much depends on the exact fashion in which the bandage is used.

T. FOX.—Use a belladonna suppository containing a quarter-grain of belladonna at night. Internally, take twenty grains bromide of potash in water, at bedtime, so long as your symptoms last.

A. AFFLECK.—Take twenty drops of Collis Browne's Chlorodyne when the symptoms are present, in a little water, and repeat the dose in four or five hours, taking not more than two doses per day.

E. E. M.—Give the Eau Lodois of the French Hygienic Society, 56, Conduit-street, Regent-street, London, W., a trial.

LEYTONSTONE.—Superfluous hairs, as we have so often remarked, can only be satisfactorily (and painlessly) removed by electricity. Send 4d. in stamps to the Publisher of HEALTH, and obtain a copy of No. 149 of this journal, and read the article therein given on this method of removing hairs. We can send you address of a London specialist who removes hairs in this way on receipt of stamped addressed envelope.

ABACUS.—What you name is not an uncommon symptom at your age. Avoid all sudden exertion, and when resting do not rise suddenly.

PETER GREY.—1. Try Bayley's Remedy for piles (17, Cockspur-street, London, S.W.), and see that you avoid constipation by the use of Esculap Water, taken in the morning, and by adopting a vegetable dietary.

ALICE B.—Try the following lotion: Bicarbonate of soda, one drachm; glycerine, an ounce and a half. Mix. Apply the lotion after washing. If this lotion does not cure the ailment, substitute for it the following: Pulv. calamin. ver., two drachms; pulv. oxid. zinc, one drachm; glycerine, half an ounce; aque camphor. ad., six ounces. Mix. Label: "For external use only."

MOTHERLESS.—For stytes try the following: Acid boracic, ten grammes; distilled water, three hundred grammes. Dissolve. With a wetted piece of wadding drop some of this solution on the styte several times a day.

ALEXANDER HAY.—Read the pamphlet, "A Lecture to Young Men" (post free for 1s. 1d. from Mr. Renshaw, 356, Strand, London, W.C.), and follow out the treatment there prescribed.

R. A. G.—Try the effect of taking a warm bath occasionally at bedtime, and take twenty grains bromide of potash in a wineglass of water when the pain is troublesome.

G. F. L.—Give the patient the Cascara Tabloids. One or two of these taken at night will probably relieve the symptoms, but the diet must also be light. Scott's Oat Flour should be given in place of tea and coffee, and a vegetable diet in part should be also tried.

G. BAYLEY.—As a local application to relieve the itching, try applying a little Hazeline either pure or diluted with water. If not cured, write again.

ALEXANDER R.—Wash the parts night and morning with Bayley's Spermaceti Soap (17, Cockspur-street, Pall-mall, London, S.W.), and avoid alcohol for a time. You suffer from a form of herpes, which is a common form of skin-ailment. Apply a little Hazeline as a lotion to the parts after washing.

SWALLOW.—One of Pulvermacher's Belts would be likely to benefit your case. Read what is said on that and other subjects relative to your health in the pamphlet recommended to "Yorick" in the present number of HEALTH.

P. H. R.—Allow a Chlorate of Potash Tablet (Burrough's) to dissolve in the mouth occasionally for the cure of the sores. We should also recommend a course of the following: Iodide of potash, two drachms; infusion of calumba, six ounces. Mix. A dessert-

A PARAGRAPH FOR WOMEN



"I HAD suffered for a long time," writes Miss Sarah Fuller, of 89, Canterbury-road, Kilburn, N.W., "from a most distressing pain underneath my left shoulder-blade. The pain was so severe at times that I thought I should faint from it. I was also troubled with a dull aching in the small of my back, accompanied with a 'tired feeling' which I could not shake off. The doctor whom I consulted said my complaint was due to inaction of the kidneys and liver, but his medicine did not help me. A friend to whom I told my feelings advised me to try 'Warner's SAFE Cure.'"

I got the remedy and gave it a trial, with the result that I am now in good health, all the previous troubles having left me. I can highly recommend the medicine to all women. I know of another woman who has received the greatest good from the use of 'Warner's SAFE Nervine.' She had neuralgia that nearly set her crazy, and was not free from pain for months at a time. The intense and constant pain brought her so low that she was too weak to get about. She tried doctors' prescriptions and advertised remedies without relief. She finally heard of 'Warner's SAFE Nervine,' and procured a bottle. The relief from pain was almost instant, and she has not had an attack since. As this was some months ago, she thinks the cure permanent."

"Warner's SAFE Cure" can be had at all Chemists and Medicine Vendors in the United Kingdom at 4s. 6d. per bottle, or of H. H. Warner & Co., 86, Clerkenwell-road, London, E.C.

spoonful to be taken thrice daily for a week or so at a time, and repeated after an interval of a fortnight, for a period of say three or four months.

LOSSIE.—No drug or remedy alone can ever cure constipation. Try Cascara Cordial in twenty-drop doses, taken in water, once or twice daily, between meals; and follow up this remedy, and render its effects permanent, by the use of a diet largely vegetable in its nature,—such as Grant's Oat Flour, stewed fruits, prunes and apples, ordinary vegetables, &c. Eat Dahl's Cakes also as part of the treatment.

YORICK.—Read the pamphlet, "A Lecture to Young Men" (post free, 1s. 1d., from Mr. Renshaw, 356, Strand, London, W.C.), and note what is therein said regarding the treatment of cases like yours.

ALTON LOCKE.—Inhale, at bedtime, the vapour of a pint of hot water to which a little "Sanitas" Fluid has been added. After your meals, take a dessertspoonful of Scott's Cod Oil Emulsion with Hypophosphites, thrice daily, as a general strengthening measure. If you have sufficient reaction, cold sponging to the chest will also be found useful each morning.

CONGER.—Wash your head once a week with tepid water and Bayley's Spermaceti Soap (17, Cockspur-street, Pall-mall, London, S.W.), and rub into the hair-roots each morning a little glycerine of borax. Avoid all hard brushes and small combs.

ALBERT TAIT.—Try Dahl's Cakes as a remedy for constipation,—see advertisement in our pages. Use them at breakfast and supper.

MERE.—Write to the Medical Battery Company, 52, Oxford-street, London, W., for prospectus of their new Hernia Trusses.

A. L. S.—Take a little Pitkeathly Water each morning for a time, and if the constipation continues, make your diet to include farinaceous materials, e.g., Grant's Oat Flour and stewed fruits.

R. GORDON.—Try the effect of taking twenty drops of Cascara Cordial in water an hour before your breakfast, and repeat the dose, if necessary, in the afternoon. This will remove the constipation. As to diet, give up tea and coffee, and for breakfast and supper substitute Scott's Oat Flour.

MARK SABEY.—Apply a little black wash on cotton wool to the parts, keeping the cotton wool always moist. Take also a dose of Lamplough's Pyretic Saline occasionally.

GEORGE MASON.—Take Pitkeathly Water regularly for a time, and avoid alcohol. We recommend you to try Bayley's Soap, 17, Cockspur-street, Pall-mall, S.W.

FOOLED.—Such magnetic appliances as you name are of no avail. Continue your cold bathing and the tonic.

E. PATERSON.—Try hot fomentations, and rub the limbs with warm oil, or with St. Jacobs Oil, as a liniment. If the internal pains continue, take twenty drops of Collis Browne's Chlorodyne, in water.

A. GILBERT.—Apply to the French Hygienic Society, 6, Conduit-street, Regent-street, London, W., for a safe hair-dye.

SURD.—Try the Vin Mariani (Roberts & Co., New Bond-street, London, W.) as a suitable tonic. Use as directed on the bottle.

ERASMUS.—No "preparation" can clear the complexion. You must attend to your digestion and food. Follow advice given to "Frank Hardie" in *HEALTH*, No. 296.

EXPANDER.—A course of regulated gymnastic exercises would be best for you, but an ordinary chest-expander might be used with advantage. Dumb-bell exercise each night and morning is also good. The chest-capacity is capable of being enlarged, but not usually to the extent you name.

W. H. RICHARDSON.—Take twenty drops of Cascara Cordial or a couple of Cascara Tabloids once or twice daily between meals, and let your diet include apples and other fruits and a fair proportion of vegetables. Eat Dahl's Cakes also with your breakfast and tea. This will relieve the constipation. For the rest, wash the irritated parts night and morning, and apply, after washing, a little Hazeline, either pure or diluted with water, as a lotion. If this fails, try a little simple ointment or pure white vaseline as an application.

Nervousness

Horsford's Acid Phosphate, A NERVE FOOD.

Nervous diseases are often due to a diminution of the phosphates which exist in every fibre. The Acid Phosphate supplies the phosphates, and relieves nervous exhaustion.

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M. P. P.—Burroughs, Wellcome & Co., Snow-hill-buildings, London, E.C., are the makers.

GENTIAN.—Take twenty grains bromide of potash dissolved in a wineglass of water when the symptoms you name are troublesome. If this treatment does not suffice, we can send you address of a specialist whom you may consult, on receipt of a stamped addressed envelope.

C. H. P.—Take a tumbler of hot water between your meals twice or thrice daily. It would be better to use Grant's Oat Flour in place of oatmeal, as less irritating to the digestive system.

Certain HARNESS' Cure.
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D. A.—Take the following:—Citrate of iron and ammonia, one drachm; syrup of orange-peel, half an ounce; water, eight ounces. Mix. Label: "Two tablespoonfuls to be taken, thrice daily, before food."

DANDY.—Dahl's Cakes (advertised in our pages) should be regularly taken by you as a remedy.

FAIRWAY.—Read the pamphlet, "A Lecture to Young Men" (post free, for 1s. 1d., from Mr. Renshaw, 356, Strand, London, W.C.), and you will find full information therein. Steer clear of quacks and simply continue to live simply, and to take plenty of out-door exercise.

RICHMOND.—Sponge with cold water each morning, sleep on a hard mattress, take plenty of open-air exercise, and avoid fluids and suppers late at night.

ALICK.—Try Himrod's Asthma Cure, which is used by inhaling the vapour arising from the substance when burned; or smoke Marshall's Cubeb Cigarettes, and bring the smoke down the nostrils. In addition, bear in mind that cases like yours are often only curable by thorough change of air. It is probable that a residence of a month, or even less, at the seaside would aid the cure in your case.

GIB.—Try also the plan of taking a teaspoonful of Easton's Syrup (Seller's), twice daily, in a wineglass of water after your meals.

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